

On the Basic Symbolism of the **Book of the Supreme Names**
(*kitāb al-asmā' al-a'lā*)



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بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ

The basic symbolism of the **Book of the Supreme Names** (*kitāb al-asmā' al-a'lā*)¹ revolves around a theurgical, a lettrist as well as a reiterative dramaturgical meditation upon the Sinaitic Revelation set to prayer and doxology. Although the two chief subtexts and inspiration behind the Book are the Bāb's **Book of the Names of All-Things** (*kitāb al-asmā' al-kullu shay'*)² and a well known prayer originally attributed to the first Shi'ite Imām 'Alī (ع) (d. 661) by Ibn Tāwwūs (d. 1266) in *muhaj al-da'wāt wa minhaj al-'ibāda* (**The Spirit-Heart of Invocations and the Path of Worship**)³; there is also other symbolism informing it as well as many elements besides these two primary proof-texts guiding it.

Firstly, the Arabic exordium of the Book begins with the construct "In the name of..." (*bi-ismi*) which then arabizes Exodus 3:14's Hebrew "I Am That I Am" (*ehyeh asher ehyeh*), here preceded by the proper Arabic masculine pronoun *hūwa* (that in this construct is made to be a noun with the attachment of the definite article *alif lām*) denoting the *ipseity* while neutrally rendered in translation as "It" rather than "He." This formula, *bi-ismi'l-hūwa'l-*

ehyeh asher ehyeh (יֵשֶׁה אֲשֶׁר יֵשֶׁה) (In the name of the It, the ‘I Am That I Am’), which holds a numerical value of 719⁴, is composed of five words – five instantiating the pentalpha (*haykal*)⁵ and the letter ה – which are made up of twenty-one letters that is the precise numerical value of ‘ehyeh’ (אֶהְיֶה) (“I Am”) in Hebrew. By itself, the first clause of the formula, i.e. “In the name of the It” (יֵשֶׁה אֲשֶׁר) - consisting of two words and eight letters that instances the **ogdoad** and the eight sigils of the ogdoadic form of the calligram of the **Greatest Name of God** (*ism allāh al-a‘ẓam*)⁶ - holds a numerical value of 145 which is equivalent to Fāṭimīya (فاطمية). In the Arabic formulation as ‘the I Am that I Am’ (يَا هِيَه اِشْر اِهِيَه) - consisting of three words and composed of thirteen letters that instances the **Thirteen Spheres of the Tree of Reality**⁷ - it is 574 which is numerologically equivalent to קוֹל וְרוּחַ וְדְבוּר (‘voice and breath/spirit and word’) of **Sefer Yetzirah** 1:9⁸ (upon which source the central text of **Liber Decatriarchia Mystica** is the rewrite).

The **Book** consists precisely of 385 independent names and attributes of God - from *hūwa* (“He/It”) to *badūh* (בְּדוּחַ)⁹ - to the numerical value of **Shekinah** in Hebrew (שְׁכִינָה). Note that “I Am that I Am” (*ehyeh asher ehyeh*) occurs in Exodus 3:14 and that the number 314 is the numerical value of **Metatron** (מֵטַטְרוֹן מְטַטְרוֹן), the penultimate archangel (sometimes referred to as the Lesser YHWH and *Yahoel*) who is the supreme manifestation of the **Shekinah**, the theophany of the Divine Feminine, who is held by some kabbalistic sources to be the Voice (and thus *logos*) behind the **Burning Bush** beheld by Moses at Sinai,¹⁰ as the Godhead never appears directly and is only ever mediated to Its creation via theophanies and angelophanies. These 385 divine

names and attributes form each of the chapters or *sūrahs* of the **Book of the Supreme Names**, each chapter beginning with disconnected letters which are usually those trilateral letters forming the grammatical root/*maṣḍar* in Arabic from which the divine name and attribute derives.

The main content of the Book are prayers and doxologies which are often inclusive of augmented pericopes from the prayers of the Shi‘ite Imāms (ع), the Master of illumination Shihāhbuddīn Yaḥyā Suhrawardī (d. 1191), the Qur’ān, the Bāb and Ṣubḥ-i-Azal with the final *sūrah* including a pericope from the exordium of the **Birhatīyah conjuration oath**.¹¹ For example, much of the 118th *sūrah* is an expanded pericope of a part of the *du‘ā as-simāt* (the Supplication of the Signs)¹² attributed to the fifth Shi‘ite Imām al-Bāqir (ع), here in this chapter reflective of the specific Abrahamic prophetological genealogy and narrative as taught by the **Fāṭimīya Sufi Order**.¹³

Other than the first and second, and after the disconnected letters that initiate each *sūrah*, each chapter commences with the specific divine name and attribute invoked in its superlative grammatical form in Arabic. The name and attribute is then conjugated and invoked in the **Form III** verbal form wherein the Divine is invoked in the second person four times each following the trajectory of the **Tasbīḥ al-Fāṭima** (The Theophanic Praise of Fāṭima).¹⁴ Then comes the formula ‘*Verily Thou art the Tree Who She is no other god but He*’ (أنتك انت الشجرة التي هي لا إله إلا هو) and the name and attribute specific to the chapter which then becomes descriptive of the **Tree of Reality** in the station of that divine name or attribute while conveying the syzygic unicity of the **Super-Celestial Earth of Femininity** (i.e. the **Shekinah**) with the **Super-**

Celestial Earth of Masculinity (i.e. its locus of celestial manifestation, viz. the supreme angelophany that is Metatron) in the theophanic self-disclosure of this **Tree of Reality** as the *two-in-one* (*unus ambo*). On its level, this also reflects the union of *prima materia qua* existence/being (*wujūd*) with its form *qua* essence (*māhīyah/‘ayn*) in the trajectory of the reverse hylomorphism (where matter precedes the actualization of form) that this expression is also meant to convey. In the middle of each chapter each divine name and attribute is invoked in its seven possible forms (per **Persian Bayān 2:8**) with an eighth forming the ogdoad introduced by Wahid Azal. As the first chapter shows in its relevant section, from one divine name and attribute to the next, each of these seven forms mentioned in the **Persian Bayān 2:8** corresponds to each of the seven independent sigils of the calligram of the **Greatest Name**.

As shown in the English synopsis translation,¹⁵ doctrine apart from doxology and symbolism occasionally does also occur. Finally, and other than the final chapter, each *sūrah* is usually closed (or ‘sealed’) by blessings and salutations being offered to Muḥammad and the Family of Muḥammad (ع), the Primal Point¹⁶ and the Final Point¹⁷ in the specific name and attribute of that chapter.

Notes

¹ <https://archive.org/details/publishedversion/mode/2up>

² <http://theprimalpoint.com/lib/fwd/asma/Asma-FWD.html>

³ <http://dl.alldhiaa.com/arabic/derasie-anel->

[naposin/doa/%D9%85%D9%87%D8%AC%20%D8%A7%D9%84%D8%AF%D8%B9%D9%88%D8%A7%D8%AA%D8%8C%20%D9%88%D9%85%D9%86%D9%87%D8%AC%20%D8%A7%D9%84%D8%B9%D9%86%D8%A7%D9%8A%D8%A7%D8%AA%20-%D8%A7%D9%84%D8%B3%D9%8A%D8%AF%20%D8%B9%D9%84%D9%8A%20%D8%A8%D9](#)

